

...THE...  
**CONVERTED CATHOLIC**

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xii: 32.

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**EDITORIAL NOTES.**

EVERY Christian can say with the Apostle Paul, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Many do not realize the strength of this confession until their faith is tested by opposition. Then the power of God is made manifest and they are able to accomplish what hitherto seemed impossible. Every Christian who has sought to be a co-worker with Christ in the salvation of souls has experienced the power of God in the hours of trial amid the difficulties that arise. The power is given unto salvation, and when we are conscious that we are saved—"the just shall live by faith"—the Holy Spirit hears the message and carries the work into the minds and hearts of the recipients. Because you are a Christian you do that which is pleasing to God, in prayer, in worship and works of righteousness. The young love, obey and serve their parents because they are the children of the family, not in order to become such. You receive salvation as a gift from God, and you work out that salvation in good deeds. It is not a gift if you work for it. The prerogative of God

is set aside when you claim as the reward of your work the merits of His Son. "He that spared not His own Son, but delivered Him up for us all, now shall He not with Him also freely give us all things?"

Christians who have experienced the power of God in the salvation of their souls are not ashamed of the Gospel. The intelligent Roman Catholics in this country are getting ashamed of the doctrines and practices of their Church. Three-fourths of the young men working in stores and other business houses in this city whose parents were good Roman Catholics do not go to church or receive the sacraments even once a year. They do not believe in the priests, and will not go the rounds of long prayers to statues and pictures in order to be good Catholics. So they quietly drop away from all church connections. Doing what the Church of Rome prescribes is a penance to them. They do not know what it is to worship God with the heart and understanding—in spirit and in truth—to believe in Christ and trust Him for salvation. When they learn the truths of religion they become good Christians.

**Causes of Rome's "Losses"**

Readers of this Magazine are familiar with the facts regarding the "enormous losses" sustained by the Roman Catholic Church in the United States. The Berlin *Germania*, the foremost Catholic paper in Europe, seeks to place the responsibility for these "losses" on the American environment and other adverse circumstances. It would not acknowledge that the principal cause is the lack of spiritual life and power in the Roman system of religion. Christianity brings the believers into relation with God, who is the source of all life. Romanism leads its followers to the feet of a Pope or priest, a statue or picture, and leaves them there vainly seeking the Lord. Some few may find the way of salvation in spite of all the superstitious rubbish and mummerly through which they must wade, but the great mass of the people are as ignorant of the Gospel of the Son of God as are the inhabitants of pagan countries. Hence, when intelligent, progressive Catholics come in contact with Protestant Christianity, as in the United States, they are "lost" to Rome.

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**These "Lost" Ones Need the Gospel.**

In this last Number of the Twentieth Volume of this Magazine we would make an appeal for the conversion of the Catholics who are drifting away from all religious influences. The Roman Church says they are "lost" because they are becoming too intelligent to believe in the fables and superstitions of Romanism. That Church is responsible for their unbelief. They have never heard the Gospel trumpet that sounds the call to come to Christ and

be saved. The priests could not teach them, for they have not heard the sound themselves. In building up and conserving the Roman machine, the bishops and priests may display energy and ability, but they are not spiritual men and cannot discern spiritual things.

The Irvington priest who warned his people against eating chicken or ham sandwiches on Friday, at the peril of their souls' salvation, is an illustration of the sort of spiritual teachers the Roman Catholic Church employs. How could the spiritual life of the people be affected by a sandwich on Friday, or any other day, if they had been instructed in the Christian religion? That priest told his congregation that if they continued to eat meat on Friday he would not give them absolution, and they would die in their sins. The older people may believe that priest, for in his rough, ignorant way he faithfully expounds the Roman Catholic doctrine, but the intelligent young people who are American born will be surely "lost" to the Roman Church.

We would plead for evangelical missions to the Catholics of the United States. If the Roman Church is losing them, they are not lost to Christ, who is seeking them, as He is calling all others who will hear His voice. But how can they know He is calling them unless the message is conveyed to them? When American Christians take this matter to heart there will be a great ingathering of souls as in the Reformation of the sixteenth century.

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**Something Has Been Done.**

For twenty years this Magazine has been published "for the enlight-

enment of Roman Catholics and their conversion to evangelical Christianity." The work known as Christ's Mission antedates the existence of the Magazine by four years. The scope of the Magazine and the sphere of the Mission may be said to be one work—we will not say one man's work, for there have been many co-workers, who by their prayers, their gifts, their hearty commendation and loving sympathy have contributed to its maintenance and success. It is not for us to say what the results of the work have been. (With the divine guidance and blessing that shall be told next year at the Twenty-fifth Anniversary of the work of the Mission.) But it may be said now that thousands of Catholics have been reached, whose lives have been changed for the better by the influence of the Gospel of the Son of God preached in printed page and spoken word, and eighty-five priests have been received out of the Church of Rome. At the present time four of these ecclesiastics are under the care of the Mission.

The question is pertinent—Why are not other Missions established in different cities like the New York institution? The answer is, that until the work in this city is firmly established and adequately maintained there would be no encouragement to undertake similar work in other cities. The need is great and pressing, and it may be that in the near future Almighty God will open the way for the extension of the work of Christ's Mission. There are many converts of the Mission now scattered in various fields of Christian activity whose hearts turn to the Home where they were received when they came

out of Rome, and a conference with these brethren and many Christian friends next year may afford the opportunity for the desired development. To this end we ask the prayers and co-operation of all Christians.

#### Heaven Is Home.

Attached to the wreath sent by Queen Alexandra to be placed on the coffin of Lord Salisbury, the great English statesman, who died last October, were the following words: We think at first that home is Heaven;

We learn at last that Heaven is home.

The good Queen is doubtless familiar with the Apostle Paul's thought on the same subject. In 2 Cor. 5:1, he says: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens."

Pastor O'Connor preached at all the services in the chapel of Christ's Mission last month. Several discourses this month will be devoted to the Protestant and Catholic versions of the Bible. Addresses will also be delivered by Rev. Dr. Gil, of Colombia, South America, and other converted ecclesiastics now at the Mission.

#### The Magazine for 1904.

Volume XXI, No. 1, will be on the title page of the next issue of the Magazine in January, 1904. We hope to have all our readers with us next year—many of them old and well-beloved friends, who have been with us from the beginning—and many new ones. Improvement in every department will be our aim the coming year. May all our subscribers be blessed and happy as this number goes into their homes this Christmas time.

## THE SANDWICHES, THE PRIEST, AND THE BIBLE.

A BIG sensation was created last month by the Roman Catholic priest of Irvington, N. Y., who placed a ban on a sewing school because sandwiches were served to the children at the annual feast of the school, and the day happened to be Friday. The facts in the case are as follows:

Miss Helen Miller Gould has been widely known as a Christian philanthropist, and her good works have not been confined to sect or creed. Among Christians of all denominations she is the best beloved woman in America. Her work of devotion and benevolence during the war with Spain was recognized by Congress, when in February, 1899, a special bill was passed directing President McKinley to present her with a gold medal.

At her country home, Lyndhurst, Miss Gould has taken great pleasure in a sewing class of young girls, which she has conducted for some years. The school was started when she was a young girl and it has grown so large that now three hundred girls are instructed by Miss Gould's teachers, and she defrays all expenses. Children come from far and near, and many have graduated, and are now in good positions.

It is Miss Gould's custom annually to give a party to the children, and also one to the mothers. This year the children's reception happened to be held on a Friday. There were many Catholic children in the class, and the refreshments consisted, among other things, of sandwiches. Some of the Catholic children ate the meat. When they went home their mothers wanted to know how Miss

Gould entertained them, and what they had to eat. The children said sandwiches, and the mothers, remembering that it was Friday, told Father Earley.

The priest became very angry, it is said, and on the next Sunday morning he openly attacked Miss Gould. He is reported to have said that Miss Gould had placed a sin on the young souls of the church. Then he forbade the parents to send their children to Miss Gould's class.

When Miss Gould's attention was called to the attack made by Father Earley, she was much surprised. Although she had tried to keep out of print, she made this statement on November 18:

### MISS GOULD'S STATEMENT.

"It seems to be unnecessary to put anything in the newspapers about the annual sewing school party given on a Friday in September. Among the refreshments were sandwiches, and when the Irvington Roman Catholic priest heard of it, he placed a ban upon Miss Gould, thus taking out quite a number of the children.

"Of course, they need not have eaten the sandwiches unless they wished to do so. The sewing class has been in existence since Miss Gould was a young girl, when she taught sewing to the daughters of the men on her father's place. It has developed into a school of about three hundred, taking in a wide area, among whom are Protestant and Roman Catholic children.

"The school course is from a kindergarten department to dressmaking. No ban was placed upon the school by the Tarrytown or North Tarrytown priests."

When Miss Gould heard of Father Earley's attack she wrote to him through her secretary the following letter:

"Miss Gould regrets that you felt it necessary to forbid the children of your parish coming to her sewing school, because at the annual party, which was held on a Friday in September, some of them ate sandwiches. Since, however, the ban largely affected the attendance of the school, she has decided in future to do what she has long wished, but has refrained from doing, on account of the presence of the Roman Catholic girls; that is, hereafter, a short selection from the Bible will be read at the opening service. She thought it courteous to inform you of this, as she understands the church you represent discourages the reading of the Scriptures by the people. Very truly,

ELIZABETH ALTMAN,

"Secretary."

To this clear, decided, pointed letter Father Earley replied in a rambling epistle as follows:

"Miss Elizabeth Altman, Secretary to Miss Gould:

"Dear Madam: I am very much pleased indeed to acknowledge receipt of your note of Saturday last, expressing the regrets of Miss Gould for what happened at the annual party given by her to the children of her sewing school on a Friday in September last. I beg to state for Miss Gould's information that it was most repugnant to me to find myself obliged to take notice of anything she, or any philanthropic lady, would undertake for the culture and welfare of the girls of this community. But when something was done contrary to your promise, when you called on

me last spring in the name of Miss Gould, and that something tended not only to violate one of the fundamental principles of our faith, but also to make the children of tender and thoughtless age ashamed of the rules of their church before others, then, and then only, did I find myself obliged in conscience to do as I did.

"From information which just reached me, I believe Miss Gould knew nothing of what happened; that she left the matter in the hands of her steward. If that be so, Miss Gould should bring him to task for doing what he did.

"I take this opportunity of correcting an erroneous assertion contained in the end of your note, which so many non-Catholics, knowingly or otherwise, I do not say, persist in falsely asserting and spreading, viz.: 'The Church you represent discourages the reading of the Scriptures by the people.' The Catholic Church has never prohibited any of her members reading the Scriptures or Bible. In every family whose means will permit the buying of a copy, there you will find the authentic version of God's words as authorized by the Church, and which has come down to us unchanged from the time of Christ himself.

"But the Catholic Church does object to the reading of the Protestant version, which goes back only to the days of Henry VIII of England, and was then gotten up for obvious reasons. Neither will the Catholic Church allow private interpretation of the Scriptures, for then there would be as many interpretations as there are men and women whose instincts or passions would suggest.

"Again expressing my regrets for

this matter, and assuring Miss Gould of my sincere regard, and my co-operation in any way within my power. I am, very faithfully yours,

"T. J. EARLEY, Rector.

"P. S.—With Miss Gould's permission I would be glad to call on her relative to this matter."

A few days later Miss Gould's secretary wrote to Father Earley as follows:

"Permit me to acknowledge your letter of the fourth, received on Thursday. I note what you say in regard to Miss Gould, and if you will re-read my letter you will see that what she regretted was your action in placing a ban upon her sewing school. She does not regret the sandwiches, for she had many Protestants in her classes, and she does not think they should have been deprived of their usual collation. She has tried to be considerate, however, and it was for this reason my former letter was sent you, as she thought her plan of reading the Scriptures might not be in harmony with the practice of your church. The children need not have taken the sandwiches if they did not approve of them, but there can be no choice about hearing the Bible, which she plans to read in the future.

"In your letter you refer to my making a promise, but you must be laboring under a misapprehension, as I have not done so, either in my own name or for Miss Gould. As Miss Gould has some important matters on hand at present, and is not well, I fear she would find it difficult to make an early engagement for an interview. You have stated your position clearly, and I am hoping that what I have written will prevent any mis-

understanding of Miss Gould's message, and will make an interview unnecessary. Very truly,

"ELIZABETH ALTMAN,

"Secretary.

"November 7, 1903."

It is amazing what the priests of Rome will say and do when they are blinded by bigotry. It is not true that there are Catholic Bibles or Testaments in every family in Mr. Earley's congregation. But he saves himself by saying, "whose means will permit the buying of a copy." In three numbers of this Magazine last summer, June, July and August, we published the experience of a Christian gentleman of Yonkers, N. Y., Mr. John C. Havemeyer, who, by trusted agents, sought to place copies of the Scriptures in every Catholic family in that city. The result was not encouraging. Mr. Earley's knowledge of the origin of the "Protestant version of the Bible" is wonderful. Where did he get it? "Surely the wrath of man shall praise the Lord." Miss Gould has now resolved to have as much light as possible thrown on the subjects referred to by Mr. Earley, and has offered prizes of \$1,000, \$500 and \$250 for essays on the origin and history of the Roman Catholic and Protestant versions of the Scriptures. These subjects will be discussed in *THE CONVERTED CATHOLIC* for next year.

### **Untrue ! No Promise Was Given.**

The misstatements of Father Earley, in his letter to Miss Altman, Miss Gould's secretary, are so numerous that space permits us this month to notice only one. In her last letter Miss Altman said no promise had been made to the priest re-



garding religious instruction in the sewing school. Emphasis is given to her denial in the following communication, which has not previously been published:

MISS ALTMAN'S STATEMENT.

In the spring Miss Gould was starting a sewing school on her grounds and gave me a list of names with which she had been furnished asking me to call on the girls and see whether they would care to belong to it. In the village I learned that one of these girls was the daughter of the priest's housekeeper, which necessitated my going to his house. When the door was opened by a clerical-looking man I asked to see the housekeeper or her daughter, saying I had come from Miss Gould to invite the girl to join the sewing school. He invited me to take a seat in the parlor, and then, to my surprise, he sat down himself. I asked again for the housekeeper and was told that she and her daughter were away for a week. I then promptly took my departure.

The subject of the policy of the school never even came up, nor was there question of a promise of any kind.

ELIZABETH ALTMAN,

Secretary.

Lyndhurst, Irvington-on-Hudson, N. Y., Nov. 23, 1903.

Many important articles prepared for this issue of the Magazine will appear in the next number, among them a great paper on "The Church and the Kingdom," by Rev. Albert Erdman, D.D., Morristown, N. J., which was read at the Presbyterian Ministers' Association of New York last month. The Editor's "Letters to Cardinal Gibbons" will be resumed next month and thereafter appear regularly.

## Jesuit Doctrine.

The men who have come out of the Roman Catholic Church in our day are doing as valiant service for truth and righteousness as did the heroes of Reformation times, though of a different kind. We see what Premier Combes is doing in France in taking the education of the youth of the country out of the hands of the priests and nuns because their doctrines are inimical to the welfare of the country. In Germany Count Hoensbroech is waging war on the Jesuits who are the embodiment of untruth and unrighteousness. For fourteen years this nobleman had been a member of the famous Society, and when, by the mercy of God his eyes were opened to the truth he resolved to uncover the hidden mysteries of that wicked organization. Of course, he has been persecuted by them, but he has bravely stood his ground and friends have rallied around him. He has written several works exposing their corrupt teaching and evil practices, and his books have had a large sale in Germany. He is now publishing a periodical in which he takes up their doctrines seriatim and dissects them with the skill of an expert.

Recently Count Hoensbroech brought home to the Jesuits the maxim: "The End Justifies the Means." They denied that they taught such doctrine, saying the maxim was not theirs. He proved it, and now the case is to be tried by the courts.

A despatch from Berlin, November 29, said:

A peculiar case is to be tried at Treves next week. The court is to decide whether it is true that the Jesuits favored the doctrine that the end justifies the means.

Count Hoensbroech, who was formerly a Jesuit, in his magazine, the *Deutschland*, asserted that since Pascal's time the doctrine had been taught by the Jesuits, and that it had appeared in Jesuit books. Thereupon Chaplain Dasbach, a member of the Reichstag, offered 2,000 marks if the assertion could be proved.

Count Hoensbroech proposed that the Faculties of Berlin, Leipzig, and Munich Universities decide the matter. Dr. Dasbach declined the proposition. Then the count printed in his magazine testimony in support of his assertion. Dr. Dasbach refused to pay the 2,000 marks, and the count is now suing him.

We shall keep our readers informed of the result of the trial.

### High Priest or Many Priests.

The Roman Catholic Church does not deny the High Priesthood of Christ, but it says that He made the Apostles priests under Him, and they made other priests and bishops, who made others, and so on down to our time. That statement is neither scripturally nor historically true, but it suits Rome's purpose in deceiving the people, from whom knowledge on the subject is withheld. All true Christians are priests, a chosen generation, a royal priesthood, a peculiar people, who are united to the great High Priest by the Sacrifice He has offered for them. But in the Christian dispensation there are no priests to offer sacrifices as of old. This has been very concisely stated by an English clergyman, Rev. W. H. K. Soames, of Greenwich, in the *London Record*, in reply to a man who said, "If Christ is a High Priest, it follows that He has other priests under Him."

To this Mr. Soames replies as follows:

Is it possible that a man can have read his New Testament, and yet penned such a sentence as this? Do we not know:

(1) That the official priesthood of our Lord is "after the order of Melchisedek" and not "after the order of Aaron?"

(2) That whereas the official priesthood of Aaron contained "many priests," that of Melchisedek contained but one?

(3) That no one besides Jesus Christ is ever hinted at in the New Testament as belonging to the official priesthood of the New Covenant?

(4) That the official priesthood of the New Covenant is several times clearly indicated by the very emphatic use of the singular personal pronoun "thou," in the oft-repeated quotation "Thou art a priest for ever," etc., applied to Jesus Christ only?

(5) That the oath of God, which confirmed the institution of the official priesthood of the New Covenant, was addressed to Jesus Christ only?

(6) That the one official priest of the New Covenant is directly contrasted with the "many" official priests of the Old?

(7) That the official priest of the New Covenant is "a priest for ever;" whereas the official priests of the Old Covenant were for a few years only?

(8) That the one official priest of the New Covenant "continueth ever," possesses "an endless life;" whereas the official priests of the Old Covenant were "many," because they "were not suffered to continue by reason of death?"

(9) That St. Paul distinctly states that "there is one God and one Mediator between God and man, the Man Christ Jesus?" In this last text, since "one God" means "one God only," it follows that "one Mediator" must mean "one mediator only."

A careful study of the Epistle to the Hebrews ought to convince our Roman Catholic and ritualistic friends that they are not sacrificing priests.



### Rome's Enormous Losses.

The *Literary Digest*, November 21, summarized a series of articles, signed "German American," that have recently appeared in the Berlin *Germania*, one of the most influential Roman Catholic journals in Europe, and which have attracted great attention by the striking manner in which the writer has set forth the enormous losses sustained by the Roman Catholic Church in the United States. From the translation of these articles we make the following extracts:

The number of Roman Catholics in the United States in 1900 was 10,774,932, with 13 archbishops, 80 bishops, about 12,000 priests, 10,427 churches, 3,812 parochial schools, 183 higher educational schools for boys, 688 similar institutions for girls, 8 universities, 76 seminaries, and 247 orphans' homes. These figures ought to be double what they are. Within the last century fully 8,000,000 Roman Catholics have emigrated to America, and their descendants must number 24,000,000. The reasons for the enormous losses are many, among them chiefly the great expense entailed by the maintenance of church and school in America, as contrasted with the state-established church systems of Europe. It is also necessary to take into account the great confusion of nationalities and languages, and the liberalizing tendencies of "Americanism" within the Church itself. It is a notorious fact that in public life and work the Roman Catholic Church is systematically crowded into the background in America. Although theoretically the Roman Catholic Church is on an equality before the law with the Protestant denominations, practically this equality never did and never does exist. In America the Roman Catholic is excluded from all higher positions in the State, if not *de jure*, at any rate *de facto*. It is utterly impossible for a Roman Catholic ever to be elected to the Presi-

dency of the United States. Of the governors of the various States there is not a single one who is a member of the Roman Catholic Church. Of the ninety members of the United States Senate, only two or three are members of our Church, and of the three hundred and fifty-seven members of the Lower House the relative proportion of Roman Catholics is no greater. In the army and navy, although fully one-half of the rank and file are adherents of the Roman Catholic Church, there is only a very small proportion of Roman Catholic chaplains. Without a single exception the salaried chaplainships in both the houses in Washington and the legislatures of the different States are in the hands of the Protestants. Into many of the penal and corrective institutions a Roman Catholic priest is not even permitted to enter, and the Roman Catholic inmates are not seldom compelled to take part in the Protestant services. The public schools, the high schools and the State universities are officially non-religious, yet in reality they are preponderantly under Protestant influence.

How unconsciously does this German writer represent the true status of his Church, and by negation, explain its failure! It is not a spiritual force in the world; it relies upon "might" and "power"; and not on the Spirit of God, for its life and progress.

One point, however, in the reasons he gives for the failure of his Church in this country, should be of interest to the "accommodating Protestants" who so liberally contribute to Rome's various enterprises—that the expense of maintaining the churches, schools, convents, etc., contributes largely to its failure. Thus it is evident that while Protestants continue to give money to the priests and nuns, they are helping to keep a yoke upon the necks of the Romanists, and hindering many from coming out of spiritual darkness

and superstition into the light and liberty of the children of God. The people are tired and weary of the Roman Catholic Church, which has not been a blessing either to them or their ancestors in European countries. Let us help more and more of them to come out of it.

### Religious Statistics.

The New York *Sun*, November 18, gives the religious statistics of the world, copied from a Roman Catholic paper, the London *Tablet*, and compiled by a German Jesuit priest named Krose. According to these statistics there are more nominal Christians outside the pale of Rome than within it. This is a significant admission by a Jesuit. The enumeration is brought down to the end of the nineteenth century:

Continents.	Catholics.	Protestants.
Asia .....	11,513,276	1,926,108
Africa .....	3,004,563	1,663,341
Australia...	979,943	3,187,259
Oceania...		
America ...	71,350,879	62,556,967
Europe ....	177,657,261	97,293,434

Totals ... 264,505,922    166,627,109

To the "Protestants" can be added 111,320,643 Greek and Russian Orthodox Christians and 6,554,913 of the Oriental schism—117,875,556, the most determined opponents of Rome, making 284,502,109 nominal Christians in opposition to 264,505,922 nominal Catholics.

### The Spanish Testament.

During the past four months more than 12,000 Gospels and over 2,500 complete Spanish Testaments, Underscored Edition, have been sent to various Spanish-speaking lands by the Bible Institute, Los Angeles, California.

Missionaries of all societies speak most highly of its usefulness, and there is absolutely nothing better to place in the hands of Roman Catholics than the Word of God. We have His promise that "it shall not return unto Me void."

Mr. J. B. Brown writes from Valencia, Venezuela, S. A.: "I find them very helpful in the work. Ere giving a Testament away, I sought always to mark out many suitable passages; now, the Underscored Edition supplies all this."

Rev. A. B. Rudd, of Ponce, Porto Rico, writes that "they are of very great service in the work of evangelizing these Latin-American countries."

Rev. A. E. Bishop, Guatemala City, Central America, writes: "We are very partial to the Underscored Testament, as the passages most useful in dealing with Catholics are brought out by it."

Henry Strachan writes from Argentine, S. A., as follows: "In writing to acknowledge receipt of Testaments and Portions, I can scarcely tell you how much I appreciate your kindness in making us such a grant. It is just such a gift as was needed for this neighborhood. The bread thus cast upon the waters may be seen after many days yielding a very abundant increase."

We earnestly hope the readers of THE CONVERTED CATHOLIC will co-operate with the Los Angeles Bible Institute in sending tens of thousands of copies of this Marked New Testament to all Spanish-speaking countries. That language is spoken in all South America, Mexico, Cuba, Porto Rico and the Philippines, and the Word of God will give light and liberty to the people of those countries.

## NUNS AND THE PUBLIC SCHOOLS—THE LIMA CASE.

BY COUNSELLOR DE WITT C. MORRELL, NEW YORK CITY.

The contest of the Roman Hierarchy to keep the "sister" in her garb a teacher in the public school, and to have school sessions held in a building owned by the Roman Catholic Church at Lima, Livingston County, N. Y., is the boldest and most lawless step so far made by them in their war of destruction upon our common schools.

They have gone further than overriding and defying the constitution of the State, and the end is not yet.

About thirty years ago the Roman Catholics of Lima started a parochial school, for the benevolent purpose, as they expressly put it, of relieving the district of part of the expense of education.

They had the right to do that, and the Protestants, uneducated in the cunning of Rome, did not see the sinister purpose that prompted it.

Then they elected a trustee of the school district—a tool, but to keep the people unsuspicious, selected a Protestant.

Then they dropped their cry of benevolence and in an innocent way suggested that inasmuch as they were saving the school district the expense of educating about half the children they ought, in common fairness, to receive about half the money raised by the school district by taxation for school purposes. The trustee, their Protestant tool, acceded and so, as if in a night, arose the Faribault plan school, a school in which the "sisters," in their peculiar garb, are teachers, whose wages are paid out of the public money, using a building owned by the Roman Cath-

olic Church, public money also paying for heating and lighting.

Leo XIII condescendingly told us that he would tolerate the Faribault school plan.

Last year, Horace A. Crane and Alfred K. Bates, Protestant ministers, and two others, all residents of the school district, through their attorney, Mr. Albert H. Stearns, appealed from this sectarian teaching in the school, on the ground that it was not constitutional, to the State Superintendent of Public Instruction, Charles R. Skinner.

Then the storm burst. The Roman Church, that had been all smiles and caresses, became the persecutor. All were called "sectarian bigots," "disturbers of the peace," and worse things; they were threatened; visions of ruinous taxes were made to float before the eyes of the Protestants; one of the appellants was refused work; great pressure was brought to bear; the priest in the village took a hand in their persecution; selfishness, and the passions were stimulated, and the intellect befooled. A voluntary committee of his church so criticised the action of the Rev. Mr. Bates that he tendered his resignation as pastor, which was accepted.

Two of the appellants were unable to withstand the storm and withdrew from the appeal. There is no room here to recite the facts in full of this remarkable contest. Mr. Bates, Mr. Crane, and Mr. Stearns, and their attorney remained steadfast and carried through and won the appeal.

Superintendent Skinner ordered out of the school the "sister," in her

garb, and ordered further hiring of the school room stopped.

Then a Roman Catholic was elected trustee and he refused to obey the orders of the superintendent. Thereupon Mr. Bates again appealed, Rev. Mr. Crane having moved away in accordance with the rules of his church. He had the same attorney. Again the superintendent ordered out of the school the "sister," in her garb, and further hiring of the school room stopped. The trustee again refused to obey. He said at the regular school district meeting of the year that "Mr. Skinner's decision is not recognized as law," and this, too, when he had not attempted to review the decision in a court of law.

When he made this remark there was prolonged cheering and loud stamping of the feet. At a school district meeting the Rev. Alfred K. Bates was hissed and hooted and insulted because he did his duty.

The trustee hired for the school year 1903-1904 as teachers the identical "sisters," in their garb, and leased the identical room in the Roman Catholic building.

Thereupon, Charles D. Miner, Warren I. Johnson and John Deahl appealed, through Mr. Stearns, their attorney, from the action of the district in voting the school tax and obtaining a temporary stay of its collection. The collector of taxes was also stayed and so for the first time this trustee was stopped. But he at once began at another point.

September 2 last, Superintendent Skinner modified his temporary stay so that a tax could be collected for a lawful school, and at the same time ordered the trustee to open a lawful school. The trustee refused. So

that up to about October 15 there was no school at Lima, constitutional or unconstitutional. It was a rule or ruin policy on the part of the trustee. Either the will of the Pope should prevail over the will of the people expressed in the constitution or there should be no school.

About October 15 the superintendent took charge of the school himself, and ordered two teachers, whom he named, to open school. The trustee refused to deliver the keys, threatened the representative sent by the superintendent to carry his order into effect, with assault and bodily harm, and told him he had the force to prevent his entering the school house. At another time he told him he would arrest him. When the representative, with four deputy sheriffs back of him, did break in the door the trustee arrested him, took him before a justice of the peace, made a charge of felony against him, and testified against him.

The priest in the village sat behind and encouraged the trustee.

When he was under examination the priest coached him in his answers, and thrust his face into that of the justice till the justice seemed almost paralyzed. When there was a protest to his coaching the witness, the priest shook his finger at the justice, though he was conducting the trial.

At the time of the breaking in of the door a crowd of Romanists came into the school house yard. They were in work clothes and some had their sleeves rolled up. They were a part of the force the trustee told the representative he had, when he threatened him bodily harm if he broke in. Evidently it was only the quickness with which the representa-

tive acted that prevented bloodshed and probably killing.

The trustee has ordered the teacher hired by the superintendent out of the school, has threatened him with arrest and ordered him arrested.

The trustee has set up what he calls a district school in the building owned by the Roman Church with the "sisters" in it in their garb, and some day he purposes having the district pay their wages. He cannot collect any taxes so he cannot pay them now.

The Roman Church is giving the teachers, who are teaching in violation of the constitution, bed and board, and thus this political power becomes again an abettor in violating the constitution.

One of the "sisters" has sued the school district for wages she claims to be due to her. The school trustee has charge of the defense. Probably both go to the same confessional. It seems certain this case will go to the United States Supreme Court.

Lima friends have also appealed from the vote of the district appropriating one hundred dollars to the trustee's lawyer. They have a good cause.

On the second Wednesday of February, 1904, an election of State Superintendent of Public Instruction is had by a joint ballot of the legislature. Mr. Skinner is a candidate for re-election, and it would be literally a disaster to our schools if he were defeated.

He has done his duty under more trying circumstances than have surrounded any other servant of the State during his term of office.

He is the embodiment of patriotism, of the principle of separation of Church and State, of the spirit of

liberty. He urges moral instruction in our schools.

The "sister" is ordered out of the school. The flag flies over the school house; a "Manual of Patriotism" is called forth, a noble book, splendidly thought of, bringing before the minds of the youth some of the finest examples of the words and deeds for their country of illustrious Americans. The Roman Hierarchy hate him accordingly. They purpose ridding themselves of him on the second Wednesday of next February.

Under cover of the clause in section 4, article 9, of the State Constitution "for examination or inspection," the Roman Hierarchy purpose getting, through the report of the Unification Committee appointed last winter, money for their schools.

In politics, too, faith without works is dead. Eternal vigilance is the price of liberty.

### A Coming Anniversary.

(From the Philadelphia "Presbyterian.")

Christ's Mission, of which the former Roman Catholic priest, Rev. James A. O'Connor, is pastor, will soon celebrate the twenty-fifth anniversary of the work of Mr. O'Connor in this city. This work has been distinctly evangelical, and among its successes can be enumerated the acquisition of the present building, worth \$26,000; the reception of eighty-five priests out of the Roman Church, many of whom are now Protestant pastors and missionaries, and the conversion of many Catholics who are now members of various Protestant churches.

One of the pleasures of beginning Volume XXI of this Magazine the first of next January would be to see all old subscriptions paid up, and renewals for 1904 sent promptly. There is ample time between now and the new year for these subscriptions. Christmas time would be an excellent season for the purpose.

### Graft for Begging Nuns.

From house to house, in all our large cities, the Roman Catholic nuns traverse the streets on their begging tours six days in the week, twelve months in the year. Private residences, public offices, factories, and especially rumshops yield tribute to the demands of the Roman Catholic Church. The outstretched hand, the pleading voice, the sad face, and mournful garb of the nun are not easily resisted. Hence the treasury of the Church is full, and its institutions are solidly planted and well sustained all over the country. Protestant families and employers are coaxed and coerced by their Roman Catholic employees to permit this tribute to be levied. It is a species of blackmail or "graft" that is tolerated because it is collected by the "poor nuns," and is supposed to be devoted to religious and charitable purposes. Respectable priests do not countenance this prostitution of the religious garb in their parishes, and have frequently warned their congregations against the begging nuns. Some of the latter have been arrested for taking children on their begging tours, but they have been invariably discharged with a caution by the magistrates. Then they ply their trade in pairs—an old nun and a good looking young one.

The heads of the departments in Washington and in the municipal offices in many of our cities have frequently protested against the visits of the nuns, but after a time the rebuff is forgotten or there is a change in the administration, and they return to their vocation. Last month the New York *Herald* had the following despatch from New Rochelle, N.

Y. (November 14), regarding the expulsion of a nun from the Government military post, where there are many Roman Catholic soldiers:

There is much comment at Fort Slocum over the action of Lieutenant Colonel L. C. Allen, the commandant, in ordering a sister of the Order of St. Francis from the post. For the last twenty years the sisters have been coming here, and this is the first time they were made unwelcome.

The sister was sitting near the entrance to the mess hall yesterday when Colonel Allen came along and ordered her away, adding that she must not visit there again. The soldiers were much surprised and regretted the incident as the sister went away crying.

The whole machinery of the Roman Catholic Church will now be set in motion for the removal of Colonel Allen. But as General Corbin, with his young Catholic wife, is no longer in power at Washington to execute the boycott ordered by the Roman authorities—we have in our possession the correspondence relating to the attempted humiliation of an officer of high rank who was opposed to Roman aggression, after a visit of Cardinal Gibbons to General Corbin's house—Colonel Allen may remain at Fort Slocum as long as he pleases. But the nuns can be consoled by the thought that Tammany Hall will be in control of the great city of New York after January 1. Then there will be "graft" aplenty.

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This issue of the Magazine will go into the hands of many new readers. We hope they will become regular subscribers. We believe it is a good number—a sample copy of every month's issue. The address by Dr. Pentecost (concluded) is one of the greatest he ever delivered.



## PROTESTANTISM IN THE PHILIPPINE ISLANDS.

BY REV. GEO. F. PENTECOST, D.D., LL.D.

An address delivered in Manila, Philippine Islands, Dec. 21, 1902.

### [CONCLUSION.]

#### THE MUTUAL RELATION OF CHURCH AND STATE.

In a recent address delivered in this place on "The American in the Philippines," I endeavored to point out one of the fundamental principles in the American Constitution: The absolute organic separation of Church and State, in which, however, the State guarantees to every citizen the right of private judgment in all religious matters, and the perfect freedom to worship God according to the dictates of his own conscience and under his own chosen ecclesiastical vine and fig tree, the State protecting him in the exercise of this religious liberty. On the other hand the Church disclaims and is estopped from attempting to dictate to or control the State in the free exercise of its proper political functions. Acting on this great Constitutional principle of total organic separation of Church from the State it is not implied that there is antagonism between Church and State. On the contrary, the State recognizes religion as essential to its well being and as the only sure foundation of morality in her citizens. The Church as a body and in the person of her individual members recognizes the obligations of loyalty to the State, as being ordained of God.

In this connection I do not think it is a breach of confidence to quote a paragraph from the late official correspondence between Governor Taft and the Cardinal Secretary of the Pope of Rome, in reference to the

retirement of the Spanish friars from these Islands, not because they are Roman Catholic priests, but because they have been the chief cause of the political and social discontent of the people and their presence here is preventing the pacification of the Islands. Governor Taft says:

"I do not need to assure your Holiness that the attitude of the United States and the Philippine Government is not one of unfriendliness to the Roman Catholic Church. The policy of separating Church from State, as required in the Constitution of the United States does not indicate hostility to religion or the maintenance of any Church. On the contrary, the founders of our government were profoundly convinced that religion must be upheld for the benefit of the State and that it was the basis for the morality of the citizen; and in practice it will be found that, in the United States the rights of all Churches, both as to property, administration and practice of religion, are preserved and protected even with more scrupulous care than in some countries where Church and State are said to be united. I venture to point to the prosperity of the Roman Catholic Church in America as indicating that it has nothing to fear from the extension of the same rule over the Philippine Islands. The Government of the United States treats all Churches and creeds alike. It protects them all, but favors no one against the other. It is not engaged in proselyting from one Church or creed to another, and any officer using his office directly or indirectly for such a purpose, ought to forfeit his office."

This I call as good an exposition of the American doctrine of separa-

tion of Church and State, of religious liberty, and at the same time, the mutual and sympathetic relation of Church and State, as I have ever seen, and I venture to say that it is in every particular the Protestant doctrine on this subject. At home, by bravely adhering to and insisting upon the enforcement of this noble and Christian doctrine we have been saved from all unseemly controversies between the Government and the various religious communities which live and flourish in our country; and I may add from any violent conflicts between contending religious sects; for instance, as between the Catholics and Orangemen in Ireland. Nor would it be possible in our country to be torn and distracted as the people of England to-day are, over the Educational Bill, by which the Established Church, supported and protected by the State, is attempting to enforce sectarian education on the Non-conformists, in opposition to their conscientious scruples. In this unhappy controversy England is being awakened to the fact that she is not truly a Protestant nation. The task still remains for Protestant Christianity in that great country to divorce the English Episcopal and all other forms of the Church from State control and patronage. Under our Constitutional law we in America have settled the educational question without this unseemly strife between the State and the Churches and in a way agreeable both to Protestants and Romanists. Under this beneficent Constitutional law the Roman Catholic and the Protestant Churches side by side have grown and prospered, and I may say have increasingly learned to respect each other and cultivate amicable re-

lations on the basis of such points of common Christian truth as we have found existing in common between us, while exercising a tolerant charity toward each other on points of disagreement. In America, I venture to say that Roman Catholic Christianity is freer and more enlightened and patriotic than in any other country in the world; and that Protestant Christianity is filled with a broader and more generous spirit than is found in any other of the so-called Protestant nations. In other words under the Constitution and laws of our country there is a larger measure of the true catholic spirit of Christianity and less bitterness of feeling among the various sects of Christianity than can be found elsewhere in the whole world. I am sure that there is no Protestant here or at home in the States who does not fully and heartily wish and pray that the same state of things may prevail in these Islands.

#### LOYALTY OF PROTESTANTISM.

It is of the spirit of Protestantism to be loyal to the State under which we live and are protected in the exercise of our religious liberty. Patriotic loyalty is a cardinal tenet of American Protestantism. We love our country and are loyal to our government as we love our God and are loyal to the Kingdom of Heaven. And again, speaking for myself and my fellow Protestants, both here and at home, we are in like manner loyal to the Insular Government of these Islands, and in an especial manner to the honorable and honored Governor of these Islands who has made us glad with his presence here to-night, whose aim in the discharge of his exalted duties is as lofty as it is pa-

triotic and whose administration is, we believe, as free from sectarian bias as it is from mere personal and political selfishness and official corruption. May God spare him long to fulfil the great task which has been by his country imposed upon him; give him the spirit of wisdom and a sound mind; fill him with the spirit of righteousness and the fear of God; and when he has finished his great work here crown him with the highest honors which his country can confer upon him. As Protestant Christians here in these Islands both because we are few in number and our relations to the government are most close and intimate, as well as because Protestant Christianity is new to the people of the Islands, we desire more particularly to emphasize and make real our loyalty, by extending the utmost of our moral support to the Civil Commission in their endeavor to give the best possible government to this great Archipelago with its seven millions of people, so wonderfully cast upon our care.

#### THE GENESIS OF THE AMERICAN CONSTITUTION.

I do not think that we ought to pass over or forget that our American Constitution and our form of Government is the direct outcome of Protestant Christianity. It is a well known fact that all forms of civilization are determined by the prevailing type and form of the religion of the people. Civilization never created a religion but religion is always the mother of civilization. Now the American Constitution and its peculiar type of government and civilization is the direct outgrowth of Protestant Christianity. The war of the American Revolution was waged in

defence of principles generated by the Protestant conscience of the American Colonists. This is neither the time nor place to discuss at length this point. I must at best only allude to it and bid you remember it. At the time of the formation of our Constitution the vast majority of the inhabitants of the American Colonies were the sturdiest of Protestants, the most of whose fathers had fled to our shores in search of religious rather than political liberty. There were at that time but a handful of Roman Catholics in the country and they were practically limited to one small section. And yet when the framers of our Constitution made provisions for religious liberty it was for the Roman Catholic as well as for the Protestant. Since the framing of that Constitution and the formation of our Government we have welcomed many millions of Roman Catholics to our shores and to our liberties and so shall we ever continue to do. Can any one for a moment conceive of such a Constitution being suggested and framed by a people brought up, trained and educated in a country where the Roman Catholic religion was dominant; whose central tenet is to deny the right of private judgment in religious matters and the freedom of the individual to worship God according to the dictates of his own conscience? For instance, can you imagine such a Constitution emanating from the Filipino people under the lead of the Spanish friars? Can you imagine such a Constitution being born in Spain with the approval and hearty support of the Roman Church? Has the Pope of Rome with his college of Cardinals ever suggested to any Catholic country the

wisdom of so altering the Constitution of that country as to guarantee absolute religious liberty to all people? Such a thought is unthinkable. Rome has fought to the death in every country where she has exercised sovereignty every movement in the direction of religious liberty. In these Islands within less than a decade the noblest and greatest citizen this people has ever produced was shot to death by the authority of the Roman Church for daring to teach and plead for civil and religious liberty for his country and countrymen. Protestantism not only pleads for liberty of conscience in matters pertaining to the worship of God, but for the civil and political liberty of all men. If the United States stands in the forefront of the nations of the earth as the conservator of all the rights and liberties of men, civil and religious, it is because our government is the offspring and fruit of the Protestant conscience. Let us not forget this nor minimize its importance when dealing with the many and grave problems that confront us in these Islands.

#### PROTESTANTISM AND FREE SPEECH AND CRITICISM.

Protestantism has primarily to do with the individual and with the individual's relation to God; but its message and mission does not end here. It has also a responsibility and a message in respect of and to the social, civil and political community in which it exists. It has not to do with politics, but it has to do with all questions that enter into the well-being of the community and the State. It assumes no authority over the State but it reserves to itself the right to criticise from the point of view of

morals and righteousness the lives and policies of those who are set to govern the people. Wickedness and unrighteousness in high places whether in the individual ruler or in the policy of the government, when that policy affects the rights of the citizen under the Constitution or invades the domain of national righteousness or morality, call for the declaration of the law of God in criticism, in rebuke or in teaching. There is still a message from God to the King, in the mouth of Protestantism. Time would fail me to tell of the great moral, social, political, and national reforms effected by the persistent voicing of the Protestant conscience of America. Fifty years ago the preaching of what was then called "The Higher Law," which was in effect only the public appeal from the technical law of the land to the law of God, so aroused the conscience of the American people against the institution of human slavery, that that institution, in spite of the fact that it was entrenched behind the Constitution, custom, the social aristocracy of the South and the vast wealth which it represented and the gigantic rebellion organized in its defence, went down in a sea of blood such as the world had never before seen. This campaign of the Protestant conscience of America cost the nation a million human lives, untold treasure and five years of internecine strife the contemplation of which did more than "stagger humanity." This same Protestant conscience voicing itself from pulpit and platform and through the public press attacked and has finally destroyed the other twin relic of barbarism—Polygamy. Only two years ago when a Mormon repre-

sentative from Utah, formally and duly elected, presented himself in the halls of Congress to take his seat he was challenged at the very doors; not because there was any flaw in his credentials, but because he came an avowed polygamist; thus outraging, in his person and presence, the sacred institution of family life. His expulsion from Congress was not in obedience to technical law, but the demands of the Protestant conscience. The time was, in my memory, when it was a not uncommon occurrence for a United States Senator to appear drunk in his seat and no protest was made; but within fifty years past so aroused has become the Protestant conscience that it would not be possible for an habitual drunkard to hold his seat in the National Congress, nor office in any of the great departments of the Government. Not long ago one of the idols of the Senate, who had held his seat continuously for many years and might have held it for the rest of his life, in a speech in the Senate chamber gave utterance to atheistical sentiments. When he next appeared before his constituents for re-election he was instantly and almost unanimously "turned down." The American conscience presumes not to meddle with any man's religious belief or unbelief. Any man may be Christian, infidel or atheist and may publicly avow that faith or unfaith on the platform or through the press; but when as a public man or high official of the United States and especially as a representative of the people, he avows himself an atheist, the public conscience of the State or Nation will have none of him. Col. Robert Ingersoll, one of the most brilliant and eloquent of Americans

once in a public place loudly and defiantly challenged his auditors with this hypothetical question: "What has Christianity ever done for me that I should be a Christian?" A quiet Christian lady when all the men were silent took her courage in her hands and replied, "Colonel Ingersoll, if you will allow me I will tell you what Christianity has done for you. It has prevented you from becoming Governor of the great State of Illinois; from being a Senator of the United States or occupying any high representative office in the United States which otherwise your brilliant talents would have secured to you." This brave answer of a Christian woman puts the whole matter in a nutshell. The Protestant conscience meddles not with any man's private opinions nor interferes with his perfect liberty to express them, but it will not tolerate in its officials in their official capacity the denial of the fundamental principles of religion.

To-day more than at any other time in the history of our country the Protestant conscience is operative in the determining of all public questions whether social or political. It was the Protestant conscience of the Nation which, recently aroused against the greed and rapacity of the coal barons and the arbitrary and tyrannical attitude of the Miners' Union, enabled our strenuous, brave and righteous President to step in and settle that unholy strife. It was the moral rather than the commercial and political questions involved in that conflict between capital and labor which brought the conscience of the nation to bear upon it and compelled a settlement, where the captains of finance and industry, the labor lead-

ers and the politicians failed. It was when the financial strife over our currency began to be stated in the terms of conscience and was resolved into the proposition whether or not the currency of the United States should or should not be an "honest" currency that the "honest" dollar won the day. In the matter of our dealings with Cuba and, I may add, with the Philippines, it will be the American conscience or sense of righteousness and not the selfish interests of the beet sugar men on the one hand or the general trade interests of the country on the other that will finally settle these questions. President Roosevelt is making no mistake when he appeals to the Christian conscience of the country in support of his policy of righteousness, everywhere in his public address practically declaring that it is "righteousness that exalteth a nation," while "sin is a reproach to any people." Alas! that all our public men do not recognize this great truth. But let me in the name of the American people serve this notice upon all our public men, whether at home or in these Islands, that the Protestant conscience is a factor in public life that must be reckoned with.

#### AMERICAN IRRELIGION IN THE PHILIPPINE ISLANDS.

In a recent Thanksgiving sermon preached from this platform I ventured to call attention to the regrettable fact that no American member of the Civil Commission for the Government of these Islands participated in the public worship of God on the Lord's day, and that the sanctity of the Lord's day was habitually invaded and desecrated by the needless transaction of public business; and that this public and official example

was being followed by the more prominent Americans in Manila; and that it was the common belief that there was some implicit policy on the part of the Government to discourage the worship of God in Protestant Christian Churches in this city and throughout these Islands. I am more than happy to say that the Governor assures me that there is no such policy either explicit or implicit on the part of the Insular Government, but only that the unanimous non-Church going habit of high government officials is a pure coincidence arising from the fact that the American members of the Commission are all non-Church going men. We Protestants do not in any sense assume to compel our public men to be Christians, but we do feel that it is within our province to criticise such a unanimous non-religious habit on the part of officials. If this is their attitude toward religion and the public recognition of God it is not a matter of wonder that almost the entire American community in Manila follow their example, and that, while we find the public race courses and the fields of sport crowded, the social clubs of the city in full blast, public business in full swing on the Sabbath day, the houses of worship are practically empty and the worship of God under whose blessing we have become so great a people almost totally abandoned. Such habits, especially in official circles, are utterly inconsistent with the declaration of our honored Governor quoted in another place, namely, "that the founders of our government were profoundly convinced that religion must be upheld for the benefit of the State, and that it was the basis for the morality of



the citizen." If this is a true statement of the "profound conviction of the founders of our government," I hope I will not be deemed impertinent if I ask our present rulers if they are honestly seeking to give this profound conviction forceful and objective expression? And I venture, in closing the discussion of this point, to say that the unanimous habit of ignoring the public worship of God on the part of our Civil Rulers and high officials is not according to best American ideals; it is poor religion; it is bad morality; and worse politics. Such an attitude toward religion in our national home Government would not be condoned by the American people during a second term; and the time is not distant when it will not be condoned here. Protestants do not ask either for Government patronage or support, but they do demand in the name of religion that the best traditions of the country be not persistently violated by the highest officials of the land.

### III. Protestantism in Relation to the Roman Catholic Church.

For three hundred years the Roman Catholic has wielded the spiritual and temporal sovereignty of these Islands. In that time no expression of Protestant faith or worship was allowed. The coming in of the American sovereignty and government with the Constitutional guarantees of religious liberty to all the people has changed that ancient state of things. Through this open door of religious liberty guaranteed by the American Constitution, Protestants have entered these Islands and Protestant worship and work has established itself here. In these new circumstances what is the relation and attitude of

Protestantism to the old Church? This question may be answered in a few words:

#### NO SPIRIT OF REPRISAL OR RETALIATION.

We are not here in any spirit of bitterness or religious hatred. We are not here to make reprisals for all the long years of intolerance against Protestantism. We are not here to deny or to seek in any way to curtail the freedom of the Roman Catholic Church in the use, exercise and enjoyment of her "property, administration, and practice of religion." Nor are we here primarily out of mere sectarian zeal to proselyte her people. Proselytism for the mere sake of building up one Church at the expense of another is not a principle or practice of Protestantism. On the contrary there is not a Protestant among us who would not rejoice to see the old Church spiritually regenerated and awakened out of the stagnation and freed from the corruptions and superstitions and excesses that are inseparable from absolute spiritual dominion and the physical power to enforce uniformity in religious faith and practice. We differ from the Roman Catholic Church in many essential points of doctrine; differ from her totally in her sacerdotal theory of Christianity; and in her assumptions of spiritual authority over the conscience; and in her arrogant claim to be the only true Church of God on earth, holding in the hands of her priesthood the keys of spiritual life and death; but we do not wholly deny to her a place in the circle of Christian Churches. Let it be understood, once for all, that Protestantism stands for the same absolute right and liberty of

the Roman Catholics to worship God according to the dictates of their own consciences as it claims for itself. Any oppression or curtailment or denial of the rights of the Roman Catholic Church under the Constitution of the United States would be as strenuously resented by Protestants as if their own liberties were being invaded. What we claim for ourselves we demand for the Roman Catholic Church and all other religious bodies.

#### WHAT WE DENY AND PROTEST AGAINST.

On the other hand we do not concede to the Roman Catholic Church any inherent or prior right to dominate the religious conscience of the people of these Islands or, against their will, to prevent them from embracing any form of faith or worship which may commend itself to their free and intelligent judgment. Nor do we recognize for a moment the right of the Roman Catholic Church to exclude from these Islands Protestants from our own or any other country and their perfect freedom to practice their faith and worship. We demand religious liberty for all new comers and for all the native inhabitants of the Philippine Islands, not only in this Capital city, but throughout all the provinces. Within a few days past facts have come to our attention which may illustrate what I mean. Not far from Manila a few native Protestants were assembled in their own house, when a fiesta procession passed their door and one of these Protestants was overheard to say something deemed disrespectful to the Pope of Rome. Complaint was laid against them before the Presidente and the offending Protestants were promptly arrested

and cast into prison. We do not approve of disrespectful speech directed against the Pope or any other dignitary, whether civil or religious, but we protest most vigorously against any persecution for conscience sake, especially on the part of officials. On representation made to the Government of the facts in the case, these offending Protestants were promptly released; but the offending Presidente should have promptly been dismissed from office. Again, the papers have recently reported a case where a friar or native priest called on all the men in the parish to turn out and contribute a certain number of days' labor toward the building of a new Church, or in lieu of labor to pay a fine of seven pesos; or in default of both labor or fine to receive twenty lashes. Under the old regime such procedure was not unknown; but under American Government these outrages perpetrated in the name of religion and on the authority of the Roman Catholic Church must cease. Protestants demand that all forms of religious persecution and enforced labor or any kind of ecclesiastical terrorism must cease out of these Islands. These will be hard lessons for the old Church to learn, but she must learn them, and the discipline of so learning these fundamental and primary lessons in religious liberty will do her good. In the meantime Protestants appreciate how hard it will be for an ecclesiastical organization which for three centuries has exercised undisputed despotic power over the spirits and souls and bodies of their subjects to learn this lesson and conform to Constitutional rights of the people in all religious matters, and we are pre-

pared to be patient and so far as may be in the spirit of fraternity help them with their hard lesson. The Roman Catholic Church in the Philippines will in time learn the doctrine of religious liberty and come to appreciate it as the Roman Catholic Church in the United States has done.

#### IV. Protestantism in Relation to the People of These Islands.

American Protestants are here not only to exercise their own religious faith among and for themselves, but also as missionary bodies to preach the Gospel, as they understand it, and make disciples from among the people native to the Islands. I have more than once been asked by Roman Catholics and I am ashamed to say by American officials in tones of sneering contempt, by what right we Protestants presumed to come to this Roman Catholic country and engage in missionary operations. I have heard the Protestant pastors and missionaries spoken of as "intruders" and "interlopers;" as "busy bodies," coming "to disturb the religious peace and quiet of the Islands and to stir up unprofitable and harmful strife." I have been told that the people were content with their old faith and that it was cruel to sow seeds of discontent among them. It is the old cry of the Ephesians when the first Apostles invaded classic Pagan Greece: "These that have turned the world upside down have come hither also." I confess that such questions asked by the adherents of the old Church who like not to see their despotic ecclesiastical power passing away from them have in no wise surprised me; but that an American should ask such questions and presume to pass such criticisms

upon American Protestant Christians; and especially that American officials should be among these unfriendly interlocutors is a matter of no little amazement to me. Might we not in turn ask the American Government why she has entered these Islands? Has not Spain possessed them for three hundred years and was she not content with her form of government and type of civilization? What right and justification have we Americans to be here at all? This is the question the American "a(u)nties" at home are all day long dinning into our ears. What right have the Americans to rush in with their new schemes of trade? Were not the Spanish and Filipino and Chinese merchants here and in possession? Is it not wrong and impertinent for the Americans to come in and dispute with them the monopoly of business and especially to disturb the old "mañana" methods of business? What right have we to propose and introduce a new silver dollar with a fixed value and to turn out "neck and crop" the old worthless Mexican peso? To all this I hear the answers: "We are here because 'duty and destiny' demanded it. We are here to deliver these six millions of people from the curse and oppression of medieval government and confer upon them the blessings of American civilization. We are here to introduce new and better and more enterprising methods of business and to develop the vast undeveloped resources of this Archipelago. In a word we are here because in the mysterious providence of God the time had come for us to be here. And it may be added that we are here to stay." Such high and lofty po-

litical sentiments when uttered on the platforms or in the halls of Congress are cheered to echo. Well, we Protestant Christians are here because the door is set open before us. We are here because our Master has bidden us to "Go into all the world and preach the gospel to every creature and make disciples of all nations." We are here not to exploit the people but to do them good; to give to them a simpler, a better and more spiritual form of Christianity. In a word we are here for reasons analogous with those that are actuating our countrymen who are seeking the political and commercial regeneration of these Islands; and I trust with motives just as much higher as the cause of religion and human salvation is higher than the cause of the best human government and the greatest of commercial enterprises. To all critics of this kind I would say "O, thou blind physician, heal thyself." And I think I am not uncharitable in suggesting that it is hardly consistent for our political and commercial critics to go about with huge beams protruding from their eyes with which to discover and pick out imagined motes from the eyes of the Protestant Christian missionaries who have been sent to these Islands. In any case we are here and here to stay.

We are here because there are millions of non-Christian people in these Islands whom the Roman Catholics never even attempted to Christianize and who remain yet to hear the gospel of the love of God. Governor Kamp, speaking to me of the Igarotes said, with some enthusiasm, that they were the finest people in Luzon; "and mainly," said he, "because they have never been corrupt-

ed by Christianity." I ventured to suggest an amendment to his criticism by saying: "You mean by that, they have never been oppressed and debased by a corrupt Christianity." "Well," he said, "put it in your own way." To the non-Christian tribes we have a mission and when we bring to them the gospel of love and liberty, of peace and good will, they will no longer say that the white man's religion only oppresses and makes men worse.

#### THE RELIGIOUS DISCONTENT OF THE PEOPLE.

We have been told over and over again that by introducing Protestant Christianity among the people we were disturbers of the religious peace of the Islands. Nothing could be farther from the truth than this. First, we are not disturbers of the religious peace of the people, but the bringers in of peace; the peace of righteousness, purity, and good will. Second, the people are not content with the religion of the old Church. As a matter of fact every well informed man knows that the recent insurrection against the Spanish Government, before we came to these Islands, was not so much against the Government as it was against their ecclesiastical masters, the Spanish friars. Was it not true that just so soon as Spain was powerless to protect the friars they had to flee for their lives to Manila for protection from the wrath of the people who had been crushed under their intolerable oppressions? Here are those friars in Manila to this day. Why do they not return to their provincial parishes? Why? Because they do not dare face the hatred and fury of the people. Is it not true that so

deeply seated is this aversion of the people toward their old religious teachers and ecclesiastical masters that in order to insure peace in the Islands the Government is now negotiating with the Pope of Rome to voluntarily retire them?

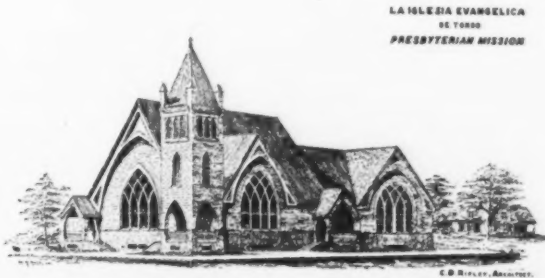
Is it not true that entirely apart from the friar question there is now a movement in the Church itself, or at least among the people themselves, looking to the casting off the yoke of Rome and organizing a free Filipino Catholic Church, proclaiming religious liberty and an open Bible among their tenets? The Romanists may sneer and denounce the Aglipay movement, but all over these Islands there are countless thousands of people who are welcoming him as a religious reformer who shall deliver them from the oppressions and superstitions of the old Church of Rome.

Besides this there are already thousands of native men and women who have welcomed Protestant Christianity. In a score of centers in this city nightly may be heard the songs and prayers of native Protestants who are joyfully worshipping God with a sense of spiritual, intellectual, and bodily freedom never before dreamed of by them. And from all over the Prov-

inces the cry from native Filipinos comes to us to send them religious teachers and preachers. The native Filipino Protestant Christians are already numbered not by hundreds but by thousands, and their number is daily and hourly increasing. If the people are content with the old Church why are they buying and paying for 5,000 copies of the Bible every month?

An American military officer of high rank, himself not a Christian, told me the other day that the presence of a Protestant missionary in any part of these Islands was worth more than a battalion of soldiers for all purposes of pacification.

I have trespassed upon your patience but your manifest interest in the discussion of this important subject has tempted me to discuss at greater length, than my original purpose was, some of the matters before us. It is my sincere desire, and I am sure it is of my Protestant confreres to live peaceably with all men, as far as that may be possible, but in any case we must be loyal to our Divine Master, "whose we are and whom we serve." And may God bless His own truth and prosper His own cause.



The First Church Building Erected by the Presbyterians in Manila

### Lutherans Protest.

The New York and New England Ministerial Conference of the Evangelical Lutheran Synod, at their regular meeting at Utica, N. Y., this year, adopted these resolutions:

Whereas, The spirit of our American institutions and the very letter of the Constitution of the United States demand a clear and clean separation of Church and State;

Whereas, The principles always upheld by the Roman Papacy are diametrically opposed to these, our Governmental principles, and were maintained by Leo XIII as consistently as by any of his predecessors, as appears from his encyclicals;

Whereas, It is clear the President, in officially sending condolences to the Papal Secretary of State on the death of Leo XIII, and other officials, in similarly paying their respects, have taken it upon themselves, without any authorization whatsoever, to speak in behalf of all Christianity of this country without distinction of confession, and have thereby actually and practically denied the aforesaid Governmental principles for which the fathers of our country bled and died, have abused their office, and violated the trust and confidence reposed in them by the people.

Therefore, be it resolved, That we, satisfied that in this we are voicing the sentiment of all loyal Americans, do most earnestly and emphatically protest against any action taken by the President and other public officials with reference to the demise of the late Pope, whereby they accorded official recognition to the Papacy. And further, we protest against any act or move on the part of Government officials, high or low, irrespective of party affiliations, whereby the traditional lines separating Church and State might be obliterated and the very pillars on which rest the glorious liberties of this country be shaken.

### Dr. Robertson's Book.

Those who are disposed to give any countenance to the Roman Catholic Church or to look with favor upon it, will do well to study very carefully the contents of Dr. Alexander Robertson's new book, bearing on "The Roman Catholic Church in Italy."

In the preface he says he had a two-fold object in writing the book: "In the first place, I wish to extend amongst English-speaking people a knowledge of how the Roman Catholic Church is regarded by the Italian people and Government. . . . My second object is to persuade people to view the Roman Catholic Church as the Italians view it. I am convinced that it is the true and right way, the wise and prudent way, of looking at it."

It is emphatically a book for the present day. After reading it one can understand why hundreds of thousands of Italians are leaving their country every year for the United States. The work is published in London by the well known firm, Morgan & Scott. Price, \$2.00.

In renewing his subscription for next year a friend in New Hampshire writes: "I would not be without your Magazine for anything. I know something of Romanism, having lived for many years in a town largely composed of Catholics. In our family there is a dear friend whose parents and relatives are all Catholics, and they have blood in their eyes for me. But they cannot help themselves now. May the Lord bless you in your good work, and may many more Catholics be converted."



### Priestly Irregularities.

Many scandals among Roman Catholic priests were reported in the press last month, but it is no part of the work of this Magazine to publish such cases.

Irregularities among the priests of Rome are nothing new. History is full of such cases. Indeed, all earthly priests are in such a false position that it is only a wonder that more of them do not go astray. We know how our Lord rebuked the priests and Pharisees of the Hebrew Church. They were set aside in the New Dispensation, and Christ Jesus is the only Priest of our salvation. The priests of Rome are usurpers who have no standing in the Church of God as sacrificing priests. The Lord Jesus offered Himself once for all, and that Sacrifice is not to be repeated.

It is remarkable that in the new "Sayings" of Our Lord, recently discovered in the Egyptian excavations by Dr. Bernard F. Grenfell, the verse in Luke xi:52, which can be so well applied to the Roman hierarchy, reads thus:

"Ye have hidden the key of knowledge; ye entered not yourselves, and to them that were entering in ye did not open."

Our complaint against the priests is not that they are worse sinners than other men, but that they stand between the people and God, and will not let them learn the truth from His Word. The exposure of the crimes of priests may cause many Roman Catholics to lose faith in their Church, and those who are spiritual may learn the truth of God, especially if they search the Scriptures. To all Catholics we would commend another one of these "New Sayings" of Our Lord:

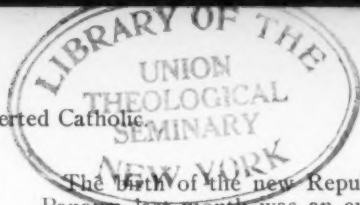
"Let not him that seeketh cease from his search until he find, and when he finds he shall wonder; wondering, he shall reach the kingdom (i. e., the kingdom of heaven), and when he reaches the kingdom he shall have rest."

### Mixed Marriages and Divorces.

The divorce and re-marriage of a Roman Catholic woman who has been prominent in New York "Society" aroused much attention last month. She was a parishoner of the Jesuits in their church on Sixteenth street, a "child of Mary," and a member of several "sodalities." Evidently the Jesuitical form of religion does not elevate the morals of the penitents who confess their sins to these holy fathers. The first husband of this lady was some sort of a Protestant, and so is the second. Why will Protestants marry Roman Catholic women, whose morals are known to be moulded by priests like those Jesuits and Paulists?

Another case illustrative of this folly that occurred last month was that of a Mr. Butler, of West Ninety-sixth street, this city, a member of the Congregational Church, who, six months ago, took a Roman Catholic for his second wife. He died in November, and his Catholic wife would have buried him in a Roman Catholic cemetery if the son had not obtained an injunction and won the case in the courts.

The daughter of Don Carlos, the Spanish Pretender, is suing for a divorce from her husband, a German prince whom she "converted" to Romanism at the time of their marriage a few years ago, when the ceremony was performed by Cardinal Sarto, of Venice, now Pope Pius X. There is much hypocrisy in the Roman Catholic outcry against divorce. Protestants should not pull the chestnuts out of the fire for these Romanists.



## THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,  
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### Various Notes.

Orders for the book, "A Year in St. Margaret's Convent," received this month, will be promptly filled, as the well-known publisher, Thomas Whittaker, of the Bible House, who published the first edition years ago, has promised to have it ready by Christmas. A new Preface, which brings the work down to our day, has been written by the author, and an Introduction, by the editor of THE CONVERTED CATHOLIC, will also appear in the work. For the first time the author's name will appear on the title page, and a sketch of this distinguished writer will form part of the introduction. It is hoped many orders for the work will be received this month. It should be in every library, public and private, and in every Sunday school. The convent schools of the Roman Catholic Church are not fit places for the education and training of the Protestant girls of the United States. This book will bring this truth home to parents if anything can convince them. Send this book as a Christmas present to friends who have daughters preparing for school. It will be a blessing to them.

The Bound Volume of THE CONVERTED CATHOLIC for this year—Volume XX—in fine cloth binding, can now be had at this office; price, \$1.25. Requests for copies for public libraries have already been received, and it is well that orders should come early, as only a limited number have been bound in cloth. The whole set of bound volumes, with the exception of Vol. I, can still be supplied.

The birth of the new Republic of Panama last month was an event of great interest to one of the priests now at Christ's Mission, the Rev. Dr. Adolf Gil. He is a native of the Republic of Colombia, was educated in the schools of his native country, and was ordained a priest in Bogota. He then went to Rome, where he received his degree. His priestly life has been passed in South America, with visits to Mexico and Cuba. After he has learned our language and is well grounded in the evangelical faith it is his intention to return to South America and engage in educational and missionary work.

### Subscribers, Take Notice.

From the New York *Tribune* of October 12 we take this admonition to delinquent subscribers:

A local preacher, at the conclusion of one of his sermons, said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception, rose to their feet. The preacher seated them and said: "Now, every man not paying his debts stand up." The exception noted, a careworn, hungry-looking individual, clothed in his last summer's suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not to meet his obligations?" "I run a newspaper," he meekly answered, "and the brethren here who just stood up are my subscribers, and"——

Nearly all the subscriptions to THE CONVERTED CATHOLIC expire this month, and if our friends do not want us to meet the fate of the poor publisher in the story, they will renew without delay.

### Christ's Mission Work.

#### FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.

